

The New Student

Vol. 2, No. 12

NEW YORK, SATURDAY, MARCH 10, 1923

Vassar Students Repudiate War

OTHER STUDENTS INVITED
TO JOIN

To the readers of THE NEW STUDENT

Stimulated by recent lectures on internationalism and by present events, the students of Vassar have felt the desire for the formation and expression of opinion on the subject of internationalism. But we believe also that the opinion of students of all the colleges would be far more valuable than ours alone and hence we are sending you a copy of the resolutions which have been accepted by Vassar and which we are sending to President Harding.

We do not expect that this action will have a marked effect on the Administration, but we do feel that the students, as prospective voters and as citizens of some influence should express their opinion on so important a subject, if for no other reason than for the purpose of stimulating their own thought in the process. We have discussed these resolutions at Vassar both in class and out for nearly a week and the vote for them was almost unanimous. We hope that you will feel, too, the advisability of taking a similar step.

The resolutions are as follows:

"We, the students of Vassar College, believe that the settlement of international differences by war is fundamentally wrong. We pledge ourselves to work for peace by every means within our power. We therefore urge that the Administration take immediate steps to decrease the possibilities of war:

1. By calling an economic conference of the powers involved in the last war;
2. By immediate participation in the non-political activities of the League of Nations, with the ultimate view of full membership therein."

If many colleges adopt some such resolutions and send them to the Administration, surely it may conceivably do something to arouse public opinion.

Sincerely yours,

HELEN CLARK

President of Political Association
MARGARET LYON

President of Christian Association
EMMA McDONALD

President of Students Association

Special! Extra!

A thirty-five page profusely illustrated edition of THE NEW STUDENT will soon be out. Watch for it.

School Slavery

WHY STUDENTS ARE SO?

By DON C. SEITZ

Manager of the Evening World

There have been many emancipations but the school children are still in thrall. From five to sixteen their young lives are cramped in classes, too often under nervous, overstrung teachers, on hard wooden seats that produce a perpetual wriggle, while their minds are kept in confusion through the effort that is being made to "educate" them. This is partly due to a parental desire to have them out of the way and partly to the system of instruction that has gradually enmeshed the graded school throughout the nation. Many children dread school and many more drift through classes without understanding what it is all about. Instruction is thrown at them in desiccated bits. In the scramble the zealous may pick up some fragments, the well-meaning a few more, the mass none at all. The proficiency attained by the average pupil is on the whole a poor return for the long enslavement within doors, which he or she endures at the budding, joyous period of life, when out-of-doors makes its loudest appeal and when restraint is most cruel. Sentence a grown-up to ten or twelve years of confinement under "rules," discipline and petulance and you would breed a swift revolution. No one seems to worry about the imprisonment of the child.

Moreover, the building of school houses and the expansion of educational costs go on without end. Proud of our civilization we wish to do our utmost in education, forgetting that fads and fancies are responsible for most of the outlay and that real fundamental learning is too often so taught as to be unabsorbed. Beautiful as art and music are there is occupation for but one musician and one artist to each 100,000 of population. Domestic science and needle work might be much better acquired in the home circle than at public expense, taught as they too often are by immature girls with no genius for either flavors or style.

Yet the remedy for crowded schools and long days of attendance is easily at hand. Teach but one thing, or a group of related things, at a time. Start the child with the alphabet. Teach it reading and nothing else, until it can read understandingly and with interest, not parrot fashion. Expand the course to a wide range. Use picture books freely, fairy tales, even "penny dreadfuls" to engage interest and extend the vocabulary. This acquired, teach spell-

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Yale Redivivus A Great Controversy

HISTORY—By S. N. SIMON

Student at Yale

CRITIQUE—By KARL LLEWELLYN

Professor at Yale

HISTORY

The first development was an editorial in the January "Lit" by R. W. Davenport, 1923, President of the Liberal Club. This article was an attack on Christianity, as being "founded on effete virtues," "making hash out of the individual," and being generally "distorted." (Davenport says he cannot be both stimulating and logical in one article.) From February 1 on discussion of the subject raged in the communication column of the "News." But after February 8 the controversy gave way to a more practical one which easily grew out of this atmosphere of discussion, so unaccustomed here.

The newly inaugurated "News" board announced a policy of anti-paternalism. Almost the same day appeared a new monthly, "Elihu," devoted to interesting the students in the cultural possibilities around them. It included an article by Davenport, stating that the primary purpose of a college is to develop great men, and that the faculty and administration by their strict system of rules and failure to give inspired teaching, were thwarting this aim.

These articles turned the discussion to the subject of the curriculum and discipline. The Student Council, which is composed mainly of athletes and up until now has never shown signs of life, took up resolutions calling for abolition of compulsory Sunday chapel and unlimited class cuts for students whose average remained over 70. The "News" conducted a straw vote in which faculty and undergraduates (a third of whom took part) voted overwhelming to abolish compulsory chapel, to permit unlimited cuts and (38 to 19 for the faculty, 440 to 226 for the students) to have a "general increase in student government," for which the Student Council was judged inadequate.

A committee of six undergraduates and five faculty members has been appointed by one of the Deans to discuss the proposed reforms. Another committee of ten seniors has organized itself for the same purpose, with the hope of becoming a permanent forum for current college problems. This entire agitation had its origin in the desire

Special! Extra!

The illustrated edition of THE NEW STUDENT was prepared by leaders of the German Youth Movement.

Special! Extra!

The illustrated edition of **THE NEW STUDENT** will deal exclusively with the German Youth Movement.

of the older students for a fuller and freer education than is possible under the present routine, but is has undoubtedly drawn strength from the desire for leisure (i.e. laziness) of the average student.

At this point appeared the "Yale Saturday Evening Pest" a single sheet the authors of which remain anonymous. This weekly paper represents an entirely different, much more important, movement, though the present agitation made its birth opportune. Its basic principle is the necessity of a complete change in the undergraduate's point of view. Only after he has left his false gods will the much discussed reforms matter at all.

The Pest

The "Pest" states its prejudices and principles and remarks:

"We believe:

That in this age of smugness and self-satisfaction destructive criticism is at least as useful, if not more so, than constructive criticism.

That Yale is preparing men, not to live, but to make a living.

That the life of the average undergraduate is stupid, empty, and meaningless.

That the literature of the undergraduate consists chiefly of our contemporary — the "Saturday Evening Post."

That athletics hold a more prominent place at Yale than education, which is endured as a necessary evil.

"With these principles in mind we unblushingly launch our modest effort on the sea of journalism....

"With the conceit which is the natural endowment of every undergraduate we shall essay to express our opinions on petting parties and church going; on students and professors; on debates and football games; on courses and curses; on etiquette and bridge playing; on the clothes you wear and the food you eat.

"We shall tell you what books to read and what books not to read—with the understanding, of course, that you will do just the opposite.

"Our liberal friends in New England and elsewhere are decrying the complete suppression of academic freedom in American colleges. Candidly, we believe no such suppression exists—not that the American colleges are above such action or that we enjoy perfect freedom in college life any more than we do in our national life. Today there is very little criticism and discussion to be suppressed. We are mentally lazy and intellectually sloven. Our liberal club, which should be a center of thought, has become a mere convenience. Our literary societies, which should be centers of literature, have degenerated into afternoon tea clubs. Instead of talking about art and literature Yale students spend their evenings in basketball discussion, bridge playing, and dancing. Whenever we gather, whatever the occasion, we resort, for our subject of conversation, to that which takes the least effort. Before we can talk about

(Continued from page 1, col. 2)

ing and grammar. Then the much neglected art of writing. Next arithmetic. Follow this with a course in geography and history and your student is equipped. This can all be done in half the time with half the effort now employed. Moreover, ALL the pupils in a class can be really educated—not a few leaders who do all the reciting, while the dummies stumble through!

Reserve the high school and the college for the exceptional. Don't run the schools as a combination of jail and hothouse. Teach that education is a thing needed for the full enjoyment of life—not a necessity for earning a living, which it is not. But given as it should be, so that knowledge becomes a refreshment and not a burden, we will truly approach a golden age.

suppression of discussion we must awake from our semi-conscious slumber and do something which will merit such action...

"Here at Yale all columns have been opened to eloquent appeals for reform in student government. But of what avail will it be to have student councils and student committees when the undergraduate has no conception of education? Why bother about compulsory chapel and unlimited cuts when the undergraduate holds no consistent theory of a university? Today at Yale there is no central force other than that of utility to guide its policy. At least no other force exists even in the minds of the undergraduate leaders in this reform. Those matters upon which energy is being expended are insignificant in the broader field of changing laboratories into universities. As long as a college is an academic nursery, its professors must be academic nurses. All the details that are being objected to are the evils of the present system. Classes must be compulsory; lectures must be prescribed and extra credit given for books, before they will be read. To get men together you must have poker games. To get women together you must have dances. To get students to study you must force them to do it, alleviating the unpleasantness by offering marks as an inducement.

"As long as this spirit of utility exists, Yale, as well as other colleges, will continue to turn out expert doctors and engineers. If you let students govern themselves, doctors and engineers will still be turned out of the laboratories, but they probably will not be as efficient. It is only with the introduction of a new conception of the university of a desire for learning which shall be based upon more than material necessity, that we can hope for a university in fact as well as in name."

CRITIQUE

The Yale "Literary Magazine" published some remarks by an undergraduate iconoclast in which he reflected with some disfavor, in fact, with considerable and vigorous disfavor, upon Christianity. The Yale "Daily News" published in its communication columns a protest by an undergraduate bigot: that to run in a paper carrying the sanction of the great name of Yale any attack on Christianity was evil; the iconoclast should have been suppressed.

Special! Extra!

Herman Hesse, the German poet, and Paulus Lambrecht, editor of *Vivos Voco*, wrote for the special issue.

There followed the next day a beautifully ironic appeal to all conservatives to rally to the banner of truth and light and stamp out all unbelief; and the war was on. Prom and exams intervened, and the "News" temporarily suspended publication; with its re-appearance the controversy bloomed again, and ripened—and not without some fragrance.

The usual misunderstanding occurred. The pagan champions mistook for Christianity the thing which the general run of so-called Christians live, and wasted breath in accusations of hypocrisy and cant. The Christian apologists saw in their opponents men without principle and in themselves the righteousness of a divinely chosen In-group. Neither side contributed new matter to the question at issue. The pagans were tempted to cleverness before sincerity; where sincere, they were gloriously but inevitably immature. The Christians simply assumed, without attempting to justify the virtue of their attitude; where they refrained from demanding suppression of the infidel, it was with effort. This, generalising from the individual communications, without regard to individual exceptions which perhaps is due.

To the writer, the honors appeared about even. To the pagans goes the credit of thrusting an important question before the undergraduate, and forcing it into thought and attention. And the credit of evidencing that we can discuss in print in our colleges a lot of things that one might not have thought we could; and discuss them with vigor; the credit of unearthing the incipient Lusk who grows perennial, and overwhelming his protest by the voices of his own fellows. Surely in that lies hope. To the Christians, on the other hand, goes the credit for bringing out the ablest and most beautiful single letter of the set; a letter few could have written, but the reading of which is a challenge to any controversialist on any subject:

"No great movement, including as it is bound to do, adherents of all shades of understanding and devotion, can be free of distortion and misrepresentation of the real soul of it by the more or less formal followers. Accordingly it is an easy matter for anyone who wishes, especially if he be a clever man, to make extravagant if not altogether substantiated charges against the misrepresented soul of the movement itself. But after all, if it is the truth we want, we need to probe somewhat deeper.

No one, I believe, will pass judgment on an orange until he has peeled off the often unattractive skin and tasted of the meat inside. Likewise no just man judges the point of view of a political adversary until he has followed through that adversary's approach to it.

No one, I contend, is quite qualified to judge Christianity who does not know what Christianity really is. There are those who have approached it from an empirical point of view, not as an objective

Special! Extra!

The special issue of THE NEW STUDENT shows the Youth Movement in picture form for the first time.

thing. They have sought not so much cleverness as a true way of life—a way of life that seems most in accord with man's deepest nature. They have lived a little, and have tried living by different ethics and ways. And at the end of this experience and searching they have become Christians because the experience of trying to live as Christians has left no doubt in their minds but that somehow they have here found Right and are close to the Eternal.

Indeed, it is a hard task to be humble and to grant that there may be something greater than our own intellects about life. Especially is this true if we would like to be very free about forming our philosophies and rather hate the idea of being trammelled by a God. But after all the vital question is: "What is the Truth?" not "What would I like to believe?" Again, it is quite hard to make the sacrifice which Christ after all does demand of any real Christian. It is hard to be simple, to give one's second coat to oppose a war, to act by brotherhood rather than by self-interest. It is hard even to try to do this.

* * * *

It is hard for one who has not really known Christianity, who has not lived in it, to see anything in it but useless sacrifice and futile faith. Was there ever a spiritual force in the world that was understood by those who did not know the spirit of it?! To the observer there is only revealed the show of Christianity, by no means the substance. And on that show are stamped humility and sacrifice, for only by these two can anyone, especially if he be clever or proud, come to a knowledge of the meaning of the Christian religion."

From Our Colleges

COMPULSORY CHAPEL

Yale

There has been a great fervor at Yale over the proposition of abolishing compulsory chapel. The straw vote shows that 131 favored abolishment and 89 opposed it.

Dartmouth

"The Dartmouth" has an editorial from which the following is extracted:

"We confess to a growing irritation at the thought that we are supposed to be getting religion simply because we sign a card 65 times a semester. Religion or love of religion cannot be legislated into a man's make-up. Experience teaches that attempts to do so often bring quite unlooked-for results. And this is especially true when the chapel service is little more than a wasted eight minutes to most men—a necessary evil that is tolerated though not wanted. It would be different if the student body

entered into the service with a willing spirit and enthusiasm. As it is we doubt if God is very much interested in Dartmouth's morning chapel, except that He may be offended at the hypocrisy of holding such an assembly in the name of religion."

STUDENT CURRICULAR COMMITTEES

Barnard

American students are calling for a voice in the management of their college curriculum. Having proved their ability in student government, they now want a voice in determining their course of study.

Barnard College led the movement last year when its curriculum committee drew up a model curriculum, in which were many radical changes, and handed it to the faculty. Results followed not only in Barnard but in many American colleges. Girls colleges have been quickest to follow.

Hunter

Hunter College now is working towards the formation of such a committee. In its Bulletin appears this representative paragraph:

"Students have shown their seriousness and ability in other lines of work, notably self-government. Can they not also be helpful in aiding in the formation of study? Has not the student the right to be consulted in regard to courses of study?"

Vassar

Vassar has formed a committee for the purpose of investigating changes in the curriculum.

Barnard

Barnard is going on with its work:

"It is planned to organize student discussion groups to which interested members of the faculty may be persuaded to come. This is a move in an entirely different direction from last year's attempt to present a new curriculum. Here a rapprochement between small student groups of different departments is projected."

Yale

The movement in men's colleges takes the form of criticism and discussion of existing conditions. At Yale the results of a straw vote taken on a number of questions relating to student government and curriculum indicate that the students disapprove of a limited cut system and of tutoring schools! The questions are the result of a number of suggestions from undergraduates of the University concerning curricular matters and extra-curricular affairs.

The "Yale News" says: "133 men from both Ac. and Sheff. have expressed the opinion that the number of required courses should be decreased, and more electives should be allowed."

A paragraph from a "News" editorial probably best expresses one of the student grievances.

The "News" believes that nearly every member of the faculty at heart favors greater curricular freedom. The continuation of paternalism, then, is a slam at the undergraduates, because they are not thought fit to be trusted. Nevertheless, with the awakening of students to a new realization of a university's function, isn't

Special! Extra!

Lillian Eagle, journalist, and Paulus Lambrecht, editor of Vivos Voco, arranged and edited the special issue of THE NEW STUDENT.

the faculty to be criticized if it does nothing to help "get the sponge idea out of college education?"

Amherst

Amherst is considering the benefits of the lecture system. The consensus of opinion seems to be that it is all right if not used to an extent that would supplant discussion and if it "is dependent on the professor and the course."

Chicago

The students of the University of Chicago have also taken up the question of "how their courses are given."

BEYOND THE CAMPUS

Harvard and Foreign Students

The sophomore class at Harvard has appointed a special committee to bring foreign students into a closer relationship with the class as an organization and as a social institution. It will be known as "Committee on Reception of Foreign Students in the class of 1925."

M. I. T. and China

"A student at the Massachusetts Institute of Technology, while studying at that institution, completed a correspondence course in Chinese with Teing Hua College. M. I. T. knew nothing of the ambitious student's undertaking until he received his degree."

Vassar and Peace

The Political, Christian and Students Boards at Vassar have decided to put a resolution in favor of peace before the college. "Appended to the resolution is an international creed, the observance of which should be one of the ways that Vassar will mark for peace." The resolution will afterwards be sent to all the colleges in the country.

Amherst

As the first step toward forming a college forum, "which would discuss political problems of the day," the students at Amherst are inviting H. L. Mencken to speak to them. They feel that Mr. Mencken will be able to appeal to the students interested in both political and literary subjects, and the experiment will show how much interest there is in such questions at the college.

Swarthmore

Swarthmore and Princeton recently debated prohibition according to the new English style. Of the two Princeton men one took the affirmative, the other the negative; the Swarthmore men likewise divided. The question was "Resolved: that the Volstead Act should be enforced." After the four formal speeches the meeting was opened for general discussion from the floor. The vote was 58 in favor of the Volstead Act, 11 opposed. This decision is particularly interesting in view of the fact that the Swarthmore Politics Club usually splits 50-50 in its discussions.

"The New Student"

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Published by the National Student Forum, 2929 Broadway, New York, every fortnight during the college year. Subscription for 1 year (18 issues) \$1.00—single copies 7c. Entered as second-class matter April 20, 1922, at the post office at New York, N. Y., under the Act of March 3, 1879.

Vol. 2 No. 12

March 10, 1923

STUDENT POWER

The average student is either ridiculously modest to the point of believing that he has neither power nor influence and that this is a lucky thing for himself and the world in general, or else he believes that his influence is limited to setting the style in clothes and conversation.

College students are 1% of the population. 50% of the leaders of tomorrow are in our ranks. The power of the future is in our hands.

We are almost the only section of the population which has the leisure and opportunity to study the controversial questions of the day without bias and to act accordingly. The power of today is in our hands.

But do we study the industrial, economic and international questions and explain them simply to the man on the street, which would seem to be the natural function of the student? We do not. And largely because we are too immature to see this as our role. We have the power but we do not use it.

Our immaturity results first from swallowing unthinkingly our bitter or sugar-coated doses of education (depending on the method of our particular college), and secondly from our isolation. No human being is more utterly, innocently cloistral than the college student, even if he does get drunk occasionally to vary the monotony.

Students all over the country are, however, now beginning to consider their curriculum. It remains for us to get in intimate touch with the world outside the campus. No time! No time! But consider the summer.

Here is time to go abroad to international summer schools, to work in the collegiate industrial movement, to go anywhere and work at anything that will en-

"I beseech you, gentlemen, by the mercies of Christ, to remember that it is possible for you to be mistaken."

—Oliver Cromwell

large our sympathies. Don't let the three precious summers of your college life go by in fishing or in working at the same old job. Use them for experiment, for getting to know the world and its people. It is your last chance before the office swallows you. We shall publish in April a pamphlet of suggestions as to how to get the most out of your summer. This will include a list of American, European, and South American summer schools of unusually stimulating nature, the approximate cost and opportunities of earning while there, the possibilities in industrial work and in other non-collegiate fields.

UNACCIDENTAL WAR

Vassar has almost unanimously declared war to be "fundamentally wrong." All the colleges connected with the National Student Forum are discussing the subject in connection with the Ruhr occupation and what their final verdict will be is not easy to say. Perhaps many people will agree that war is fundamentally wrong but will assert that it cannot be helped. In this connection let me quote from the National Council for the Reduction of Armaments, "Isn't it time to stop saying: 'If war comes?' It sounds as though wars were brought by the stork, whereas to the adult mind it is evident that wars are, if anything, less accidental than babies."

THE POOR FISH

Swarthmore reports that the building campaign of the University of Michigan is to be extended by the erection of a new athletic building. The main room is to be the exact size of a football field, thus permitting football practice throughout the winter. It may be remembered that Michigan has recently been suppressing student publications right and left, and that President Burton told the foreign students, touring for the National Student Forum, that the voters knew how to educate the undergraduates. This evidently is their idea of an education. We suggest further that the library be filled with water and stocked with bass, trout and pickerel, in order that those students devoted to the poor fish may have ample opportunity to exercise their sport.

OPEN DIPLOMACY

Swarthmore is the only college that we know of which practices open diplomacy. All the meetings of the student council are open to any members of the college who care to attend. It is said that it is the rarest thing in the world for anyone to come unless he has some special petition to present, but the fact remains that the merely curious are freely admitted.

We should be very glad to hear if this is the case in any other college.

IN THE GOOD OLD DAYS

"Could we but see into the future and learn what time has in store for our prejudices, how humble we should doubtless be! Certainly it would make all of us more receptive to new ideas. Perhaps there would be even more amusement than there is now over the existence of men and magazines whose purpose in life is 'to resist the unthinking drift toward radical innovation.' To all such resisters, especially those who upon numerous occasions have sought to close public halls to radical discussion, I commend the following resolution passed in 1828 by the School Board of Lancaster, Ohio, and once quoted by Dr. Fosdick: 'You are welcome to use the schoolhouse to debate all proper questions in. But such things as railroads and telegraphs are impossible, and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have foretold it by the mouth of His holy prophets. It is a device of Satan to carry the souls of the faithful down to Hell.'"

—From the "World Tomorrow"

CHANGE IN FORUM

John Rothschild, Executive Secretary of the National Student Forum, started out this fall with one of the delegations of foreign students to tour some of our colleges. Mr. Rothschild was very anxious to get someone else to take his place as he wished to retire for a while and finish some work he had had on his mind for some time. No one else was found at the time.

Now, however, Jasper King, of Union Theological Seminary, has agreed to take John Rothschild's place and is very successfully acting as cicerone to the foreign students. We should like to point out once more—that this work involves a considerable amount of sacrifice on the part both of the foreign students and of Mr. King, as they are obliged to give up a year or so of their studies and in consequence cannot graduate at the time they expected. They are glad to do this work for they believe it is distinctly worth while to arouse the student consciousness of America both to a sense of its power and its responsibility. That their efforts are appreciated is evident from the letters printed opposite.

THANKS TO PAUL FIGORS

In our last issue we published a letter from Karl Wilker to John Rothschild which was, more properly speaking, a letter from the thinking youth of Germany to the thinking youth of America. This letter was written in German and the singularly beautiful translation which rendered into English the rather difficult German philosophy

Special! Extra!

If storms and submarines don't sink a certain ship the illustrated edition of THE NEW STUDENT will soon be here.

was made by Paul Pigors, a Harvard student. Through an oversight "The New Student" did not acknowledge its indebtedness to Paul Pigors and we desire now to express our appreciation and the appreciation of our readers for his singularly able and sympathetic translation.

Foreign Students Appreciated

JOHN ROTHSCHILD'S GROUP

To the Editor of "The New Student:"

The five days that the European students spent at Antioch were filled to the brim with interest for everyone. We not only had the opportunity of hearing them all address the student body as a whole, but we also met them personally at teas, given by the faculty members, and at evening gatherings on the campus and in the faculty homes. The subject which consumed most time, both at the addresses and at these teas and gatherings, was the working out of the Youth Movement in the various European countries.

Mr. Tiesler, of Germany, told us of the Wandervogel which has united so many of the broad-thinking young people of his country. We heard with no small amount of sympathy of the ideals which these young people are succeeding in expressing. And Mr. Roest, of Holland, gave us a historical sketch and an insight into the forces back of the Practical Idealist Movement in Holland. In both these movements we found that the fundamental thing back of them is to create the attitude of mind which a group here at Antioch has been trying to express for some time. This is the attitude of open-minded and independent thinking. These foreign students made us realize how little of this thinking we are doing. In telling us how these movements had started in their countries and what had sustained them they helped us to see our way more clearly in working out the movement here.

Last September before we knew of the National Student Forum or other student organizations of this character, we started a discussion group at Antioch. This group found its first stimulus in reading Sir J. M. Barrie's "Courage." With the idea in mind of avoiding the old rut, of remaining unbiased by the prejudices of the past generation, we met together every Thursday night to discuss immediate national and international problems. These meetings were very informal and no definite membership was thought of. They were held at the home of Mr. Chatterjee, Professor of Social Science, and were open to all. Since the visit of the foreign students there has been a wider interest in these meetings. This is due, I believe, to the fact it brought the idea more saliently into the minds of the students. It made them see that the group which met at Mr. Chatterjee's every Thursday was not the only group in the

world which had in the back of its mind a League of Youth throughout the world based on a common understanding.

Mr. Holck, of Denmark, told us that the young people of Scandinavian countries, although not following the plan in other countries, were, nevertheless, doing things "on their own," and in the way which to them seems right. These young people are working against class distinctions, he says, and think that their ideals can be worked out best through the Communist theory. Although his ideas did not at first seem to link up with those of the other two men we found in close questioning that they had more in common than we thought they had.

Although our attention centered around what the foreign students had to say, we consider of equal interest and importance what Mr. Rothschild told us concerning student movements here in our own country. He made us see what an active and widespread influence this Youth Movement can exert. With the aid of his clear reasoning and sincerity he convinced a number of the students who had previously been doubtful that the whole thing is not "bosh," or "empty idealism," or "too visionary". He gave us confidence to go ahead with what we are doing, to make it a living, creative, and vital thing which none of the European students could have done because they do not know as well as he American traditions, American colleges, or the handicaps of American young people.

We all hope to keep in touch with what you of the National Student Forum are doing, and to hear from you from time to time.

ELIZABETH A. CLARKE

Chairman, Antioch League of Youth

GEORGE PRATT'S GROUP

To the Editor of "The New Student:"

As you know we were fortunate enough to be visited by a delegation of the foreign students.

Hood College is probably unique in the experiences of these foreign students at American institutions of learning. Frankly, we are nearest the beginning of the sort of thinking that the students had to offer. It is not our fault. There is something distinctly isolated about a small American college for women. But this very fact doubled the value of the visit of the Europeans. Some of us have been permanently jolted from a rut and awakened to certain hitherto unconsidered possibilities. That in itself is a worth while result.

We are too inexperienced in the line of reconstructive thought to know whether we can recognize undesirable conditions when we see them. But the very fact that we can visualize a possibility of our remoteness from perfection is an interesting development. To be jogged out of self-satisfaction is sometimes a bit disconcerting, but it presages advance. Summarizing the results of this visit of the students, we may safely say that the Contemporary Club of Hood College has become what it admittedly was not, the center of vital thought on the campus.

HELEN G. DIEFFENBACH

Special! Extra!

History, philosophy and pictures of the German Youth Movement all in the special issue of THE NEW STUDENT.

The Benai Benjamin and The Halutzim

By JUSTINE WISE, Student at Radcliffe

Palestine is again a land for the young, for those whose obsession with the past does not demand a mournful looking-back. It calls upon its builders for unending efforts, energy and sacrifice for the future. This new Jewish Palestine, however, is torn by a great struggle between two ideals, one upheld by the Benai Benjamin, the other by the Halutzim. Both groups are composed of young men and women and each is united by the determination of its members to build according to their vision.

The Benai Benjamin are natives of Palestine and some of the early colonists. They are agriculturists, the owners of farms and vineyards, as opposed to the Halutzim who have in large part joined the industrial class and do not, as individuals, own the soil, although they work it. The Benai Benjamin were last year eight hundred strong. Every one of them had recognized that they must depend for progress on themselves alone. Their membership means a pledge to serve Palestine in any way at any time, and as individuals they are to look upon themselves only as tools for a larger work. If one of their number is incapacitated, another steps in to take his place: if a crop demands special work all join in, for theirs is a true communal life built upon oneness of purpose.

This group is a result of the war crisis. In the first year of the war one of their leaders secretly formed a British Intelligence Service. Like the Armenians, this band of boys, some only sixteen years of age, saw that Turkey and Turkish rule meant destruction to all their ideals and hopes; they determined at any cost to fight the Turk.

Whenever I think of this band of men I remember the evening we rode into Zichron Jacob, one of the oldest colonies, an oasis of fertile vineyards and farms overlooking the Mediterranean. We had been riding through hot sands several hours, when suddenly we saw horses galloping down a hill to meet us. At the head was a young woman, Rivka. We stopped with her that night, and I learned that she was the heroine of many "Palestinian Nights."

It was her oldest brother (a remarkable scientist, among whose achievements had been the discovery of wild wheat) who had founded the Intelligence Service for the British among the sons of the colonists. A few months after he started his work he was called to England (where he was killed while flying). The leadership of the dangerous project was left in the hands of one of his sisters. She took command and led the work bravely till with some of her followers she was betrayed.

The group of Turks who held her tortured her to get the plans and the names

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of those involved, but she would not yield; they tortured her father, a man of seventy, in her presence, but he only strengthened her by his own courage. Finally these Turks decided to take her away to one of their cities and to torture the young men captured with her. She got a pistol and shot herself, saying aloud so that the boys who worked with her might hear, "As I shoot myself now, do you rather die than betray our hope." Years later some Turkish officers when captured were found carrying her picture as a holy talisman.

The second brother took command and was sent through the Turkish lines to Allenby on a dangerous mission. It was then that Rivka, a young girl, took her place and worked in the group of which she is now one of the leaders. This is only the story of one family, but when the war ended no more than eight were left out of a group of over sixty.

In a way they do form the aristocracy of the land. They have regained the tradition of the country and they know it best. Physically they are a fit group and they have known success in their first great undertaking, the delivery of Palestine from Turkish rule. As a result Palestine is to them a birthright, and not only a refuge from suffering: again and again, they affirm strongly that it is theirs. Their aim and hope is a great nation and whatever the cost to themselves they intend to live to build it.

The Halutzim—newcomers from an old world of hatred and prejudice—too are young, their will and their vision are colored by fervid aspirations and even utopian dreams. Largely Russian intelligentsia, they are eager to try out long cherished plans. Today they are building communal colonies. With the tradition of the past known to them, and keenly alive to the intellectual and industrial turmoil of the world, they want to breathe life into their hope of the future by their own mode of living. These men and women working together—a proletariat of intellectuals, breaking stones and building roads—are to be the builders of the new Palestine. Re-enforced each month by newcomers from Europe they are toiling without respite. They will to create a spirit of brotherhood in Palestine, and, radicals in every way, they represent a more international point of view than that of the Benai Benjamin. Palestine may be endangered by them for they are fearlessly setting forth in this work not listening to the warning of the older pioneers, who believe that if the colonies are to gain self-determination they must follow Britain or at least not frighten Britain by too radical doctrines.

The Halutzim have all known suffering and sacrifice and they have the added strength of renunciation, for they have left their lands and put their hands to a plow from which they cannot turn back; they do not want to turn back. Accused of willingness to try their theories out at any cost they can perhaps point to their knowl-

edge of the life of the past and of today, to their modern economic, social, and philosophic studies, but still they stand convicted. They are idealists!

Surely these two groups of young men and women have much in common with the spirit of youth struggling throughout the world, for they are working eagerly to follow the vision of a new Palestine, not only because they love the vision but because it has great need of them.

Practical Idealists Association

Founded by students of the Leyden University

By DR. F. C. GERRETIN
General Leader Practical-Idealists
in Holland

Prof. v. Vollenhoven, the well-known pacifist, having just finished one of his lectures in the auditorium of the old University of Leyden, one of the elder students, Koos van der Leeuw, rose up and said what lived already in the hearts of hundreds of students. He declared that it was now time to break with the old order of matters in the student world, where idealism was trampled upon and killed out by the common course, bad tradition, and materialism.

Let me quote a passage from his call to his fellow-students:

"Think of the young man at the age when idealism awakens in him, he feels the will to serve, the will to live a pure life and the will to seek for the real in all things waking up in him. He realizes this to be the prompting of his highest being and makes the great resolve to try and live according to it. Then he finds to his great astonishment that society around him looks down on his new-born idealism with a kind of good-humored contempt, treating the most sacred thing he possesses as a kind of temporary aberration, something like the teething stage. He learns that his idealism is thought very beautiful but very useless, he is told that he will not get on in life with idealism, that what he wants is common sense and to make money. And at the same time he is 'comforted' by the cheerful intimation that 'they too' were idealists in their youth but that it does not last when one grows older. So he is made to feel like a harmless crank and most certainly this kills idealism very effectively, where it is not fairly strong."

His inspired speech was welcomed with great enthusiasm and a meeting was organized where the foundations for the movement were laid. They called it the Practical Idealists Association. It intended to unite and to give countenance to all who wanted to practice their ideals in private and social life instead of murdering them.

The first great difficulty they met with was to find a program, which could be a base for cooperation of idealists of the most different temper. It was evident that the more definite the program, the better, but, on the other hand, definiteness would be in-

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separable from limitations which would certainly exclude a number of idealists. To avoid this, they decided to make a purely spiritual declaration of principles, a common base upon which all idealists could co-operate and leave it to the initiative of the co-workers, who aimed at a special goal, to unite in groups where the definite program would be worked out according to their ideals and the particular line of work they had chosen.

IDEALS AND PRINCIPLES

Man being the unit of which society is composed, it is sure that social regeneration can only come as a natural sequence to individual change. To found a new and better society we want new men in whom the spirit of the new age is fully alive. It is the deadly power of custom and convention, the totally distorted view of life that mankind today entertains, which confronts all idealists at every step, undermines their self-confidence, and kills them spiritually.

Hence the first sentence of our declaration of principles reads:

INSTEAD OF ALLOWING OURSELVES TO BE DRAGGED ALONG BY THE COMMON COURSE AND TAMED BY CUSTOM, WE WILL TRY TO REMAIN STEADFAST, AND WE WILL NEVER CEASE STRIVING TO LIVE ACCORDING TO THE FOLLOWING IDEALS.

In order to build up a better society it is necessary to know what has been the great cause of the failures of our own, what has been the ever-returning obstacle constantly giving birth to new difficulties and preventing the normal, the only possible solution of the problems in private, social, national and international life. This obstacle is the fact that everybody, every family, every class and every nation is striving for happiness for itself without caring for the happiness of others, violating the great law of Love, Unity and Harmony. The new social order can come only when every one of its members is willing to give up his own profits for the sake of others, and therefore you find as our greatest ideal:

WE WILL SERVE MANKIND INSTEAD OF CHASING AFTER PERSONAL PROFIT AND ADVANCEMENT, this being the golden rule for all idealists.

But no idealist will succeed in bringing his ideals into the world unless he has realized them to a certain degree in his own life.

In order to know and to rule the forces which oppose his idealism as well in private as in social life, he will have to fight his lower nature every day and every hour. Therefore our second principle is:

WE WILL CONTROL OUR LOWER NATURE INSTEAD OF BEING CONTROLLED BY IT.

It is evident that no self-reform, no social reconstruction can be effective unless it deals with the causes instead of the effects. Look how medicine tries to undo the results of impure and immoral life

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with drugs and injections, ignoring the fact that this is an endless road and that the only way in which mankind is to be freed from these evils is by the moral and spiritual upheaval of each of its individuals. Working at the roots of things is specific for all practical idealistic reform, and though it takes a long time, still it is the shortest way. Society wants immediate results and judges by the outer value of things, the dollar being the standard all over the world, but the idealists have to appreciate things according to the degree in which they contribute to the spiritual growth of men and mankind. As a fact, this requires deep insight into the causes of human misery and social disorder and so you read in our banner:

WE WILL DISCRIMINATE BETWEEN THE REALITY OF THINGS AND THEIR OUTWARD APPEARANCE.

Finally in the last sentence our goal has been fixed:

INSPIRED BY THESE IDEALS WE WILL COOPERATE WITH ALL CONGENIAL SPIRITS IN ORDER TO FORM A BETTER SOCIAL ORDER AND WE WILL NOT ALLOW ANY OUTWARD DIFFERENCES TO ACT AS BARRIERS.

HOW IDEALISM AND PRACTICE ARE UNITED

"How is it possible that you get your people on such a specially ethical program?" your delegate, Mr. Rothschild, asked me. If this were our program I agree with him that it would be rather difficult.

But I hope you will understand now that these principles do not constitute our program of action, and that they are only the common spiritual base which unites all idealists, how different their work may be.

For the practical work the P. I. A. is organized as follows:

The new arrivals are taken up in the so-called **general groups** where they interchange ideas and, by giving expression to that which lives in them, find out those who are interested in a common field. After some time they form **study-groups** where the problems concerning their special interests are thoroughly studied from an idealistic point of view. So we have study-groups for social problems, medicine, music, literature, education, because nearly all who took up practical work without sufficient study of the difficult problems they tried to solve failed, finally spoiling all their energy and idealism in patching up the decaying old society instead of working at the foundations of the new one.

The organizing and the detailing of the practical work is carried out by the **practice-groups**, which are always led by a professional who is practicing in the special branch. It is here that the definite programs of action are made, each group having the greatest freedom to constitute its program according to the insight of the members.

Note here that we never vote, voting being a very crude way of oppressing the minority, but that we always try to syn-

thesize our decisions from the different opinions.

Practical Example in Education

To make clear our mode of working I will take, i. e., the case of your Mr. Robert Wormser, school teacher, which I found in "The New Student" of December 2, 1922. It is a matter of fact that nearly all over the world children are educated in a foolish and rather dangerous way, neglecting all the wants of their young hearts and filling their heads with a lot of rubbish they will never want in practical life. "To whom can they look for help?" asks Mr. Wormser. "To the practical idealists among you," I would answer to those who refuse to "crush the children" any longer, to those who refuse to trample upon their ideals. In such a big nation as yours there are surely a very great number of teachers who are in the same case as Mr. Wormser, but they do not know each other. The first thing to do is to enable them to find each other in some sort of organization, the second is to see that they unite their forces and form study-groups for education inter-related all over the country, where they will thoroughly study the ways in which the new education must be developed, and at last form a practice-group for education.

How will this group work? Principally in three ways. Remembering that in nature every living organism develops from "kernels" it is evident that the development of the organism of a new society has to begin by forming these kernels.

1.—Start New Schools

This means in our case that in different parts of the country small schools are to be founded where education is conducted in a practical-idealistic way. I am sure you will find the funds, the teachers and the children for doing this, as sure as I am that, when it is done in the right way, these kernels will grow with an increasing rapidity, which will only be limited by lack of trained teachers.

2.—Work in the Old Schools

Secondly, all who in the beginning cannot share this work must take up the task of bringing about their ideals as much as they can in the schools where they are engaged. This is a heavy job, but when all teachers in the United States who dislike the wrong methods of today cooperate to establish new and better ones, soon they will become a force with which the others will have to reckon.

3.—Publicity

The third part of the work is to influence public opinion, especially the parents, the young school teachers and all who are interested in education, by speech and writing. To this end speakers are to be trained who will have to travel all over the country, spreading the ideas and the ideals.

The 2000 words your editor so generously allowed me already being surpassed, I can only mention still that our movement, started as a students' organization, quickly broke through its original limits and extended to other circles where things were not less rotten than in the universities. Also elder idealists entered and now we are finding our way to the idealists among the

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laborers, which opens new, unexpected ways for practical idealistic activities and social reconstruction. We have branches in England, Belgium, Denmark, Germany, Austria, British and Dutch Indies and yearly we have a big international camp, where we live the new life and realize the great inspiring force which radiates from the contact of so many idealistic young men and women.

Students Abroad

Turkey

The "Muslim Standard" reports that the faculty of the National University of Angora has created a new department, which will exclusively devote itself to the production of publications on literary and scientific subjects. Professor Ismail Hakki, Professor of Muslim Philosophy in the University, and Perid Bey, lecturer on Muslim law, have been directed to organize this new department, for which the Grand National Assembly has already voted special credit.

Many of our own universities are still behind hand in this matter of publications.

Turkey is also catching up to America's latest radicalism in another respect.

"Three Turkish ladies, Khairiyeh Edham Khanum, Gazideh Tewfik Khanum, and Madiha Khurshid Khanum, were awarded diplomas of pharmacy by the University School of Medicine."

Japan

"Tokyo, January 6—In the school histories, all militaristic ideas have been eliminated and lessons introduced to teach children a friendly understanding of foreign lands. The history is made up of biographies. Of 4,000 men whose life stories are told, 50 belong to foreign lands and include Washington, Lincoln, Edison, Marconi and Watt. The Washington Arms Conference results are described as they affect Japan and her part in insuring peace in the Pacific."—Detroit News, January 7, 1923.

Germany

The opinion of the European youth on the Ruhr occupation is at this time of particular interest to us. A German socialist youth paper prints in parallel columns in French and German a letter sent to them by the socialist youth of Sweden.

These young people state frankly that in 1914 they detested Germany and absolutely condemned her action, and that now they look upon France in much the same way.

"Perhaps France thinks thus to crush her enemy?" runs the article. "In reality she is strengthening her most dangerous enemy. The occupation of the Ruhr is certainly not only an economic and legal problem. It is perhaps more than anything a problem of popular psychology. The occupation naturally produces in Germany great hate against France. As France increases the use of force so does the atmos-

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phere of nationalist hate increase in Germany. This policy is preparing a fertile ground for the machinations of the reactionaries in Germany which is the greatest possible danger to France."

The article goes on state that the policy of England and America, which evidently consists in letting France burn her fingers in order that she may in future keep away from fire, it is hardly to be commended since before France has learned this lesson the whole of Europe may once more be involved in war and headed into the abyss.

The only sign of hope is the attitude of the workers in the Ruhr. Their passive resistance is a brilliant exploit which will richly benefit the whole of humanity.

The above is of course the point of view of the socialist youth of Germany (though written by Swedish socialists it is printed as an editorial in the German "Arbeiter Jugend Internationale"). In our next issue we shall print the point of view of the middle class youth movement of Germany on the same question.

China

The "Rochester Campus" reports without comment that in travelling through China one meets everywhere the billboards of the Standard Oil and of foreign tobacco companies. One of these latter has adopted as its slogan, "A cigarette in the mouth of every man, woman and child in China." The Chinese students are none too pleased with this watchword.

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I Recommend

By GILBERT MURRAY

"Christianity and Patriotism," by L. N. Tolstoy. Translated by Constance Garnett. (Jonathan Cape. 5s)

"This astonishing piece of genius, 'Christianity and Patriotism,'" as Mr. Edward Garnett says in the Introduction, "is scarcely known at all in England," and it is a public service to have translated it again. It is a real spiritual adventure to read for the first time anything of Tolstoy's. What dazzling insight, for instance, this little book reveals! And yet how strangely it is intermingled with flashes of bewildering and benumbing blindness! Consider this first page, written in 1894 after the great celebrations of the Franco-Russian Alliance.

"And now, all at once, because two years ago a French squadron visited Cronstadt, and the officers of the squadron going ashore ate a great deal in various places, and drank many kinds of wine, listening to and uttering many foolish and lying words, and because in 1893 a similar Russian squadron visited Toulon, and the officers of the Russian squadron ate and drank a great deal in Paris, listening to and uttering still more lying and foolish words as they did so, it has come to pass that not only those men who ate, drank, and talked, but also all those who were present on the occasion, and even all those who were not present but merely heard of it or read of it in the newspapers, all these millions of Russians and Frenchmen suddenly imagine that they love one another in a special way—that is, that all Frenchmen love all Russians and all Russians all Frenchmen."

Then come descriptions of the things the Russians said and the Frenchman said, and the rich foods they ate and the alcoholic liquors they drank; and how many women and children were incidentally crushed to death by various crowds which assembled to express the admiration which the revolutionary republic felt for the orthodox empire and the orthodox empire for the revolutionary republic; and how "the French squadron made the Tsar a present of a golden book, in which, I believe, nothing was written, or, if there were, it was something no one wanted to know." Tolstoy goes on to describe the speeches expressing the universal desire of Frenchmen and Russians to preserve peace, combined with lessons in school-books teaching French children never to rest until they had recovered Alsace and Lorraine, and comes to the conclusion that what is wrong with the whole monstrous business is "that it is a lie, and a lie is never uttered and never acted for nothing." It is all got up by rich men who for their own foolish or wicked ends are determined on making war. And who is the victim of the lie?

"That victim is the everlastingly deceived working people—the people who with their blistered hands have built all those ships, and fortresses, and arsenals, and barracks, and cannons, and steamers, and harbors, and bridges; it is always the same good-natured people who, showing their healthy white teeth as they smile, gape like children, naively delighted at the dressed-up admirals and presidents, at the flags waving above them, and at the fireworks, and the playing bands; though before they have time to look about them, there will be neither admirals, nor presidents, nor flags, nor bands, but only the desolate wet plain, cold, hunger, misery—in front of them the slaughtering enemy, behind them the relentless government, blood, wounds, agonies, rotting corpses, and a senseless, useless death."

One wishes that the man who could write

these words were still alive. No one has written like that since Plato. And yet . . . and yet . . . what is the remedy he proposes for all this? It is a simple one. "All that is needed is to give up lying."

Very good. Let us shake off the influence of this magical eloquence and try not to lie to ourselves or others. Many houses of cards will fall, and alas! alas! Tolstoy's house of cards will fall along with them. For it is simply not true that evil passions or dangerous ambitions are the monopoly of generals, or statesmen, or bourgeois, or people who receive their salaries by the month instead of the week. It is not true that innocent mankind is dragged into these hideous crimes by a small corrupt mob of politicians and generals. Why, at the present moment in Europe, when nationalism is moving like a pestilence to destroy the little that war has spared, the governments in most places are trying in their timid way to counteract the passions of their own peoples.

Granted that all Tolstoy's accusations are true. Grant, for the sake of argument, that Sir Henry Wilson finds life dull and lacking in distinction when he is not ordering working men to kill other working men in order that he may have more medals and higher promotion. Grant that Goodness Knows Who longs for war in China because it will enable him to make 30 per cent. instead of 20 per cent. profit. What sane man can imagine that causes like these would be enough either to drive nations into war, or even to cause the spontaneous delirium of the Toulon-Cronstadt celebrations? The thing that makes war is war itself. People fight to get vengeance for the last war and to protect themselves against the next. The delirium of Toulon was, of course, increased by alcohol, by scheming politicians, by stunt journalists, and the like; but its main cause was simply the war of '70.

Tolstoy is very splendid. If he had lived through the war, he would have seen some facts which before he had not seen; and almost the greatest of all his gifts was his rare power of seeing facts. After all, he said the great thing, that the remedy for most of our evils is that we should give up lying; we might well begin by doing that. Yet he seems to forget that to give up lying is not the same as to tell the truth. You cannot tell the truth until you know it, and one of the aims that makes human life worth living is the attempt to find it out. Meantime "let us walk gently in so dim a world."

—Reprinted from the English monthly "Headway."

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